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ARE THESE TWO
OLIVE TREES ETC.
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R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3, 4.

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No. October, 1900. 10.

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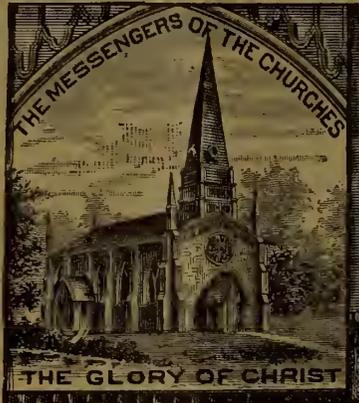
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Reformed Presbyterian Church, U. S. A.

TERMS:

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

OCTOBER, 1900.

10.

QUESTIONS OF THE HOUR.

WHAT PART HAS A LOYAL CHRISTIAN WITH A CONSTITUTION THAT KNOWS NOT THE LORD?*

Rev. W. J. Coleman, Allegheny, Pa.

What part hath he that believeth with an infidel? 2 Corinthians 6:15.

The Revised Version renders this passage more in accord with the original: "What portion hath a believer with an unbeliever?" The term infidel has in our times come to mean one who sets himself against Christianity and openly opposes Christ. The Greek word here used means simply one who has not faith, who lacks belief.

The point of the text is in the presence or absence of belief in the Lord Jesus Christ. This characteristic draws a line clear and distinct between those who have faith and those who have it not. This difference is parallel and equal to the difference between light and darkness, righteousness and unrighteousness, Christ and Belial. Whoever may slur over and mix up the difference between belief and unbelief that one is not Christ, and that one should not be the Christian.

It is evident at once that this text has application to those departments or lines of life and experience in which belief should govern our conduct. It applies

particularly to the moral field of human activity. It is not to ploughing or buying and selling, or to manufacturing, so long as these are done honestly, that the text applies, but to actions and fields of action that are moral, right or wrong, in themselves and in which, therefore, belief in Christ or the lack of such belief must govern our conduct. Concerning our fellowship in such acts, the question is asked, "What portion hath a believer with an unbeliever?"

The particular application of the text that we make is to the field of political action, and so our first topic of consideration is:

That politics is a sphere of conduct in which a man should be governed by his faith in the Lord Jesus Christ. We start with the assertion that in politics every man is governed by his belief in Christ, or by his belief in that which is antagonistic to Christ. We assert that in all political action a citizen acts as a believer or as an unbeliever.

Take for example the simplest of political acts—that of voting for a candidate for office. An officer, we read in the Bible, is "a minister of God." His chief end is to be "a terror to evil doers and a praise to them that do well." Is he a man fit to be a minister of God? Is his character such that he will terrify the evil and encourage the good? Is he a man whom the

* Preached in Second Reformed Presbyterian Church at the close of communion service in October, 1899, and requested for publication in OLIVE TREES.

Lord Jesus would approve of for the place? To choose on these grounds shows faith in Christ. But then men may vote on other and very different grounds; they may choose a man of doubtful or of different character on grounds of personal interest or of party pride. But is not this the working of unbelief?

Having chosen an officer, we send him to his place to administer the authority of government. Government is the exercise of authority. Whose authority? Jesus Christ says: "All authority is given unto me in heaven and on earth." Then all officials ought to be sworn to administer government under the authority derived from Christ. But suppose we have given our vote to send him to swear to carry on government under an authority that does not recognize the authority of the Lord Jesus. That is a political act that ought to be governed, and that is actually governed, by our belief in Christ or by our unbelief. The authority under which our chosen representative acts must in turn recognize the authority of Christ, or fail to do so. Our act in sending him to do one or the other shows our belief in Christ or our unbelief. Did we send him to accept the authority of Christ with an oath, or to deny Him with an oath?

Then the parties with which one must act if he goes into politics stand for certain laws enacted, or for certain ideas and principles which it is proposed to enact into laws. Are these laws or principles right or are they wrong? Would Christ approve of them? Do they reflect His Word? Are they such as will uplift and bless, or are they dangerous and evil? Are they compromises born of cowardice, or do they stand for justice and right? Are they such as saloon keepers, Sabbath breakers and libertines will support in our company or such as will antagonize all wicked persons? Are these laws and principles

which you support filled with love to your neighbor, to the poor, to the black man, to the brown man across the sea, or are they selfish, narrow and based on pride? As to the laws and principles a man stands for in politics, he is governed by his belief in Christ or by his unbelief. There is no help for it. This text applies to politics, and of politics we are entitled to ask, "What portion hath the believer with the unbeliever?"

In the second place, we notice that the believer is called upon to decide as to his relations with the unbeliever. The believer is the one here addressed. He is to investigate, think, decide. The unbeliever is regarded as the one holding the fixed position, and nothing will change him but conversion. Man is born in unbelief, and nothing but a new birth will change him. The natural man is not a believer. All government set up by men in this natural state, or by those who, being in politics, have forgotten Christ, will take the position of the unbeliever.

In particular the believer who lives in the United States is called on to investigate the character of the Constitution of this land, and then adjust aright his relations to it. Are its fundamental and ruling characteristics those of belief in Christ or of unbelief?

Taking up the Constitution of the United States, we quote its preamble, or enacting clause, which sets forth its authority, scope and purpose: "*We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.*"

It will be seen at once upon reading this clause that while the authority of the

people of the United States is directly asserted, the authority of Him to whom all authority in heaven and earth has been given is in no way recognized. The people are recognized as supreme, and Christ is left out. This is the foundation principle in our government, and it is a basis laid down by unbelief. What will the believer do? Swear to it or reject it? This clause closes with the statement that the people of the United States "do ordain this Constitution," and they do it without any recognition of the Almighty, of whom it is revealed that "the powers that be are ordained of God." Here is another fundamental principle of our Constitution laid down by unbelief. Will the believer indorse this?

Let us now look into the purposes for which the Constitution is formed. The first of these is to form a nation, to secure a more perfect union. This the people propose to do without recognizing God, though of the first real nation God said to the Father of the faithful, "I will make of thee a great nation." The next purpose of this people who recognize no God is to "establish justice," yet God hath said, "By Me kings reign and princes decree justice." Again they propose without recognizing God to "insure domestic tranquility," while of God it is said, "When He giveth quietness, who then can make trouble? And when He hideth His face, who then can behold Him: whether it be done against a nation, or against a man only?" It is proposed without any recognition of God to "provide for the common defense," while belief declares that the Lord is our defense and the Holy One of Israel is our King. Again, without any mention of God, it is proposed to "promote the general welfare," while belief finds it written that God "left not Himself without witness, in that He did good, and gave us rain from heaven and fruitful seasons,

filling our hearts with food and gladness." Finally, it is proposed without recognizing God to control the future and "secure the blessings of liberty to ourselves and our posterity," while God reveals Himself as the God of Providence, and declares that man does not know what a day will bring forth, and that it is not in man to direct his steps.

Here are the fundamental principles of unbelief in the first clause of the Constitution of the government under which we dwell. They suit the unbeliever, for they are his principles. But is the believer ready to accept and send his representative to swear to them?

The oath prescribed for the President also shows that the Constitution stands in the position of the unbeliever. "*Before he enter on the execution of his office, he shall take the following oath or affirmation: 'I do solemnly swear [or affirm] that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect and defend the Constitution of the United States.'*"—Art. 2, Sec. 1, Par. 8. In this prescribed oath there is no appeal to God, though all precedents up to that time in English and Colonial usage and under the Confederation require this appeal to be made. The omission of such appeal was a deliberate and intentional break with all previous rules and customs, and could have had but one purpose, and that was to avoid requiring a belief in God on the part of those who might be elected to the Presidency. The alternative of affirmation would have satisfied the Quaker who was unwilling to swear at all, so that the appeal to God was not left out of the oath to satisfy him. Yet God's law on the subject of the oath is explicit: "Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name."

What part hath the believer with this position of unbelief and disobedience?

But even this is not so clear proof of the unbelieving character of the Constitution as is found in the religious test clause, which is as follows: "*The Senators and Representatives before mentioned, and the members of the several State Legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation to support this Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States.*"—Art. 6, Par. 3. The first part of this paragraph makes the Constitution itself a test, a political test, a universal political test to be accepted by every officer of consequence in the government of the national or State governments. Each officer must swear to the Constitution before entering on the execution of his office. If there were any religion in the Constitution, he would have to swear to that, but if he were required to swear to any religion in the Constitution, that requirement would violate the last part of this paragraph, which declares that no religious test shall ever be required. If, therefore, there were any religion in the Constitution it would be self-contradictory, requiring a religious test and forbidding such test in the same paragraph. Every legal document must be interpreted in harmony with itself, and this forces the conclusion that according to the Constitution there is no religious acknowledgment in the Constitution. Although framed in the political field, which is a moral field, it ignores any moral standard, and is silent as to the authority of our Lord Jesus Christ, to whom all authority is given, and does not know the Lord. This Constitution, therefore, which all aliens must swear to in becoming citizens, which all citizens in voting send

their representatives to accept with an oath, stands in the position of the unbeliever. What will the believer do?

The third point in the text is that it declares in the strongest manner that the believer should not have fellowship with the unbeliever. In the field of action governed by faith, in the field of actions essentially moral, the believer must stand apart. He is never to take his stand on the unbeliever's ground. He is not to identify himself with the unbeliever and take the same relation towards Christ in which the unbeliever stands. Christ's command to any believer who is on the unbeliever's ground and who has identified himself with the unbeliever is, "Come out and be ye separate."

If the Constitution of the United States stands in the position of the unbeliever; if the people of the United States in it propose to exercise authority without recognizing Him to whom all authority is given; if they propose objects which are a matter of Divine providence without recognizing God; if they propose an oath which makes no appeal to His name; if they prohibit any recognition of Christ or His law as a religious test, then in such a position of unbelief the believer, if he is faithful to the Lord Jesus Christ, and consistent with his belief, seems to have no choice but to refuse to take his stand on this ground of unbelief. If he identifies himself with this Constitution, he must take the same political position with respect to Christ that it does. If he takes the ground of the Constitution, knowing what he is doing, he declares by his act that politically he does not recognize Christ's authority, providence or law.

Being a loyal Christian citizen, he should take a position of separation for the honor of his Lord, because they that would be true to Him may not commit themselves to a Constitution of government which

does not own Him, nor should they swear to support it in this sin of unbelief. All the corruptions of our politics flow from that same spirit of unwillingness to acknowledge and serve Christ that appears in the Constitution, and it were great dishonor done to him that we should swear to uphold the Constitution in this position of unbelief. Though it may cost some self-sacrifice to refuse to identify with it, yet it is little to the sacrifice He hath made for us. Such self-sacrifice shall not be forgotten, "for them that honor Me I will honor, and they that despise Me shall be lightly esteemed."

Another reason for this position of separation is that it is most effective for righting of the despoil put upon the Lord Jesus,

and for this reason, too, it is the best that we can do for our country. If we identify ourselves with the Constitution and swear to support it, then we shall be powerless for its reformation. If we do that, who will believe us that it needs reformation? If it be good enough to swear to and support, will it not be thought good enough to remain as it is? Our testimony against it will be made little by our oath to support it. The position of separation, therefore, is both right and wise; right in that it obeys and honors our Lord Jesus, and wise in that it gives weight to our testimony that the Constitution should be amended by an acknowledgment of the authority and law of the Lord Jesus Christ.

Dr. George Smith says in *Sunday Magazine* :

Stated broadly, the churches of the Reformation at the close of the nineteenth century spend annually from three to three and a quarter millions sterling in sending missionaries and Bibles to non-Christians, as against £10,000 at its beginning. They send out above 6,500 men, two-thirds of whom are married, and 4,000 unmarried women, against 150 men only a hundred years ago. Then there was not one convert from the dark races ordained to preach to his countrymen the unsearchable riches of Christ; now there are upwards of four thousand. Then there were hardly a hundred native Christian workers; now there is an army of 68,000. Then there were about 7,000 native communicants; now there are nearly a million and a half of almost every tribe and kindred and tongue all round the globe. Of all the results, the most significant are these two—the number of women missionaries and the host of native missionaries.

There are 1,000,000,000 heathen in the world.

There are 10,000 missionaries.

Each missionary is responsible for 100,000 souls.

In the United States there is one minister to every 700 people.

In China there is one ordained minister to every 1,000,000.

Out of every 100,000 church members in America, only 21 go to the foreign field.

Forty million heathen die every year. They are dying at the rate of 100,000 a day.

Christians are giving at the rate of one-tenth of a cent a day.

We give one cent a year for each heathen soul.

Christ said, "Go ye into all the world." "Go" does not mean "stay"; "all" does not mean a "part."—*Exchange*.

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—A letter from Miss Maggie B. Edgar, dated July 21, contains some items of interest to the churches:

The schools were closed on the 3d of this month. On the last day each school had a public examination and closing exercises. Two boys finished their studies and received certificates. One of the two united with the Church more than a year ago, and the other will do so at the first opportunity. They have both been good boys in school, and we hope they will grow into strong Christian men.

Both boys and girls did well in their examinations, and every pupil who is able to read goes home with a good store of Bible knowledge, each class, besides their Scripture lesson every day, having committed to memory six or eight chapters from the Word of God. They may forget much that they have learned, but in some day of trouble or need the Spirit may make some portion to be indeed the word of life to them.

One of our girl teachers leaves us this summer, and will be married before long to a Greek, and so not only leaves our employment, but may be lost to the Church. We talked with her about the matter, trying to show her how difficult it would be to lead a Christian life with one who cares nothing for the truths that should be dear to her. But she was only vexed that we did not approve of her choice. Since the close of the school she has not attended Sabbath school or church services. Her brother told me that her mother would not allow her to come, "because it is a shame for a young woman who has been asked for in marriage to be seen in public." This is one of the great difficulties of the work. The temptation to the girls is strong. There are so few but out-

siders to ask for them, and their friends urge them so to accept those whom they think suitable that it is very hard for them to resist, especially when to remain unmarried is regarded as such a reproach. And yet it is sad to see so many, who at first seem such promising young Christians, slip away from under good influences and go back to worldly ways.

Miss Edgar also refers to the suspension from Church privileges of Licentiate Saleem Haddad and M. Asaad Dagher, whose irregular conduct was referred to in the Report of the Board of Foreign Missions to Synod, and adds: The saddest feature in the case is that they do not seem to consider the welfare of their families. . . . We are in the midst of discouragements, but we can only do our best, and ever look to Him, whose the work is, knowing that He will care for it.

MERSINA, ASIA MINOR.—Dr. S. A. S. Metheny, who has recently retired from work in that field, writes from London, G. B., that the medical summary, given in the Report of Board of Foreign Missions, is not a fair representation of his work, and is likely to create a wrong impression in the churches at home. He requests us to say that the "5,984 cases given" in the annual statement of Tarsus Mission, "as the total for statistics covering only a few days more than five months, were not intended to represent the total for the year, which would have been at least 8,000."

CYPRUS.—In a letter to Mr. Walter T. Miller, dated July 25, Rev. Henry Easson says:

I have by to-day's mail an order on the Ottoman Bank for £29 7s. 5d. from Mr. Van Milligan, for work among the Armenians in Nicosia.

He writes: "Present my compliments

to the pastor and his family and also to the congregation which I was the means of forming. My message to them is on the importance of their distinguishing themselves above their neighbors in godliness of life and fruit-bearing and love. Their fruit-bearing and holiness of life will be a far more convincing sermon to the Cypriote and those around them than anything which their pastor can say from the pulpit."

"The money," he says, "is to be applied as heretofore in keeping up the services among the Armenian Protestants in Nicosia, and I shall be glad if, say once in six months, you send me a report of the work, to lay before the subscribers."

CHINA.—Rev. Elmer McBurney, writing from Karnizawa, Japan, July 30, 1900, says: You have received ere this our telegram from Hong Kong, "Safe." All was comparatively quiet at Tak Hing when we came away about the middle of July, with the exception of bad talk on the street. We remained at our station three weeks after all the other missionaries had left the country for Hong Kong and Macao. We did not see the danger as did our friends in Canton, who kept us posted and at last urged us to suspend work for the time. The property at Tak Hing is all left in care of the magistrate, and will either be protected or just remuneration given if destroyed.

We found Hong Kong pretty well filled up with refugees, and rates at hotels and boarding very high, and after a stay of about one week, we decided that it would be a matter of economy as well as safety and comfort, to spend the time in Japan. We sailed from Hong Kong on July 18 and arrived at Yokohama July 25, and the following day came a day's journey into the mountains to Karnizawa, which is a summer resort for missionaries of all denominations. There

are at present perhaps three hundred missionaries here, many of whom are refugees from China, although the majority are missionaries to Japan, who are doing all they can to make things pleasant for the refugees from China. We receive each day in the Tokyo daily very unfavorable reports from China, and we are led to fear the worst for the legations in Peking. . . . The latest report from Shanghai is that the authorities have warned the foreigners to leave as they will not be able to protect them longer; also that four English missionaries and many native Christians have been murdered near Shanghai. If this be true, South China cannot escape, and the trouble will become general. During our short stay in Hong Kong, eight British troop ships from India, loaded with Indian soldiers, passed through to North China. There was also an American troop ship loaded with soldiers from Manila, anchored at Nagasaki. These were on their way to Taku.

It is the prevailing opinion among missionaries that it will be many months before missionary work in China can be resumed with safety. It is my own opinion that it may be one, two or more years, but when China has learned her lesson the work will be many times more satisfactory.

In view of all this, together with the fact that I had decided to return home as soon as the buildings were completed, I have now decided to return to the United States, via S. S. Empress of China, which is due in Vancouver August 29. . . .

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.—In a paper on "The Nineteenth Century and Foreign Missions," Rev. W. W. Barr, D.D., says, in reference to the work of this Society:

The first half of the century was well-nigh gone ere our United Presbyterian

Church undertook, in its antecedent branches, any separate foreign mission work. It was not until we had entered the last half of the century that our present fields were chosen and work begun in them. We entered Egypt in 1854, and India in 1855. In the beginning we had, including wives, three missionaries in each field.

The United Presbyterian Church was born in 1858. Her Board of Foreign Missions was organized in 1859. For a time it had under its care missions in Trinidad, Syria, Egypt, India and China. After a few years' trial it was deemed best to concentrate the Church's energies in Egypt and India.

In these fields the work has constantly grown and prospered. The missionaries have multiplied. Including ordained ministers, wives, single women and medical missionaries, we now have 111. There are 44 natives ordained, 24 licentiates, 21 theological students, and a total of 400 native workers. Sixty-three congregations are organized, and nearly all of these have their own native pastors. In the congregations and stations are 12,515 members, with a gain of nearly 400 for the past year. There are two theological seminaries, with 21 students, 12,000 pupils are in the 250 Sabbath schools, and 20,000 in the 300 day schools. The medical missionaries are 7. Last year they treated more than 59,000 patients, and received in fees over \$7,000. More than 20,000 Bibles were sold in the year, and a total of 75,000 books. The natives contributed for all purposes last year more than \$82,000. In Egypt they gave several thousand dollars more than the total amount sent to the mission from this country.

There are 4 Presbyteries and the Synod of the Nile in Egypt, and 3 Presbyteries and the Synod of the Punjab in India.

In the first year of the Board's organiza-

tion the Church at home contributed \$14,000 for the work. Last year they gave \$130,000, and the year preceding \$138,000. All this progress has been made in less than the last half of the century.

THE REFORMED CHURCH IN AMERICA.—In the annual report of the Board of Foreign Missions, presented to the General Synod at Asbury Park, N. J., June, 1900, Dr. Henry N. Cobb says:

The fields occupied by us are wide, the population great, and the work of their evangelization sufficient to satisfy the highest spiritual ambition of such a Church as ours, and to command all the energies it can muster, all the prayers it can offer, and all the forces and resources it can supply. In China at least 2,500,000 look to us for a knowledge of the grace of God which brings salvation in a region assigned by mutual agreement with other missions, to us alone. The Arcot Mission in India has exclusive and undisputed care of districts containing 3,000,000 of benighted souls, who must receive the gospel from us if they receive it at all. In Japan we have access, happily not exclusive, to as many more. In the limited area yet occupied by us in Arabia, 1,500,000 are within our easy reach, and ours alone, while some seven or eight millions more are without a single missionary of the Cross. At least 10,000,000 of non-Christians—Pagan and Moslems—are thus not only easily accessible by us, but depend solely on us for the Bread of Life. It is a large task the Lord has set us, apparently impossible. But not nearly so large nor so impossible as when, looking with compassion upon the 5,000 hungry men, besides women and children, who had followed Him to the wilderness, He said to His disciples, "Give ye them to eat"; or when, to those same disciples, after His resurrection, looking upon the world He had died to save, He said, "Go ye

into all the world and preach the gospel to every creature."

Into these fields, including the early Mission to Borneo, abandoned in 1843 for the more inviting field opened in China, the Church has sent 196 missionaries: 82 men, 71 wives and 43 unmarried women, not to mention those, both men and women, whom it has contributed to this service under other Societies and Boards. The names of all are justly cherished. Some of them will live so long as the people whom their lives and labors have enriched and blessed remain, or the Church of Christ and its history endures. . . .

For the maintenance of these men and women and their work, the erection of residences, school buildings, hospitals, famine relief, etc., the Board has received and used . . . the grand total of \$3,711,007.32 as the financial contribution of the Reformed Church to the work of Foreign Missions during the 68 years of its existence.

While the average of receipts was \$9,819 for the twenty-five years previous to 1857, for the succeeding forty years it was \$60,799. The latter period began with receipts of \$16,077 in 1858; but once since—1888—have they fallen below \$100,000, and in the year just closed, including the Arabian Mission, they amounted to \$147,214. Thus marvelously has the Church grown to its task, and in its practical appreciation and efforts for the maintenance of Foreign Missions.

THE UNITED PRESBYTERIAN CHURCH IN SCOTLAND.—The *Missionary Record* reports the following statistical returns from the Foreign Mission fields:

Total membership is returned as 30,330, or 3,359 more members than were reported for 1898, the increase being more than double that reported by the congregations and stations of the home Church. In

every one of our fields (except Japan, whose return is not yet to hand) an increase of communicants is reported; Manchuria, however, contributing more than two-thirds of the total addition to membership, and now showing nearly as large a number of communicants as is reported by our Jamaica Synod. There are 22,189 scholars in the Sabbath schools of the six fields reporting, an increase for the year of 1,119; and there are 6,923 inquirers, with a view to admission to membership. These figures may well inspire hope for the future, while they awaken devout thanksgiving for what the Lord hath wrought.

AT HOME.

ALLEGHENY, PA.—The session of the Reformed Presbyterian Theological Seminary for 1900-1 was opened on Tuesday evening, September 18, with a lecture by Prof. R. J. George.

At our request Rev. Dr. J. W. Sproull, Chairman of the Central Board of Missions, has sent the following items:

DOMESTIC MISSION.—Rev. W. McFarland is laboring, as stated supply, in Chicago by appointment of Iowa Presbytery, and Rev. E. F. Sherman in Mansfield, O., by appointment of Ohio Presbytery. The congregation of Bellefontaine, O., has requested the appointment of Rev. J. M. Faris, as stated supply, until the next meeting of Synod.

Rev. W. C. Paden has been laboring at Billings, Oklahoma, under direction of Kansas Presbytery, since July 1. Service is held every Sabbath morning in a school house about a half mile out of town, and in some place in the neighborhood every other Sabbath evening. A prayer meeting is held monthly in the house of Mr. Paden. The members are hopeful that they will have ere long a church building.

There are but \$485.16 in the Domestic Mission treasury. The Board has directed that 10 per cent. of the appropriation made by Synod be paid to the Presbyteries. This is the first dividend since Synod. There is the most urgent need for a liberal collection for this fund.

INDIAN MISSION.—Rev. W. W. Carithers has been relieved from his work as Superintendent of the Mission for a short time on account of the condition of his health. It is hoped that rest and change will soon enable him to resume his duties. As the land is to be apportioned among the Indians early in September, Mr. Carithers will remain until that is done, in order to protect the Indians from being wronged. Mr. John M. Johnson, who has been in Ireland for a year attending the seminary there, has been appointed to take charge in the absence of Mr. Carithers. He has not as yet signified his intention as to the appointment.

On July 1 the Indian Mission treasury was overdrawn \$544.11. On Aug. 1 the deficit had increased to \$889.78.

SOUTHERN MISSION.—Rev. C. McLeod Smith, of Ray, Ind., who was appointed to take the place of Rev. R. J. McIsaac, as Superintendent of this Mission, has not as yet decided as to the appointment. Mr. Smith is giving the matter the most careful consideration, and will be able in a few days to announce his decision. Miss Blanche George, of Geneva Congregation, has been chosen to fill the place of Miss Walker, who declined a reappointment. The deficit in this Mission has increased from \$881.18 on July 1 to \$911.59 on August 1.

CHINESE MISSION.—Mrs. S. G. Bone-land has had the oversight of this Mission ever since Mrs. Johnston resigned. The Board regrets that on account of the state of her health she cannot continue much longer in the work. During July there was

an enrollment of twenty-two scholars. The liberality of these scholars in contributing \$10.50 to the Indian Famine Fund has been widely published. Mr. Blackwood declined the appointment by Synod to take charge of this Mission. The Board has not as yet appointed any one to take his place. The deficit in this fund has also increased. On July 1 it was \$147.83, and on August 1 \$202.83.

BEAVER FALLS, PA.—Geneva Congregation has just passed through a very pleasant communion season (Sept. 4). To us it was specially pleasant, because we have so many friends on College Hill, and because there were so many ministers engaged in the services. I suppose you take it for granted that we are happy in the hope that Oakland Mission will soon have a Chinese speaking missionary, and I am sure that the Chinese Covenanters will be overjoyed. N. R. J.

BOSTON, MASS.—The fall communion in First Boston Congregation will be held on the first Sabbath of October, the Rev. C. D. Trumbull, D.D., of Morning Sun, Ia., to assist. Let the members inquire before God and earnestly seek His favor. All the services of the Sabbaths in September will have some thought as a preparation for the Communion Sabbath. It is also our earnest desire and prayer that many of the children and young people may unite with the Church at this time. There are quite a number of adherents and friends who as yet have not united with us, and who are urged to come out for the Master and publicly confess Him in the midst of the congregation.

The pastor and elders are anxious to have the people make a new consecration of themselves to the Lord and to His work as carried on in this congregation.

In order that the work may be carried on successfully and the blessing of God secured, it is necessary that each of us, as

far as we are able, give of our means to the Lord's cause. Let each of us understand that our spiritual blessings depend largely upon the spirit in which we thus serve the Master.

The Missionary Society will hold its monthly meeting in the lecture room of the church on the second Tuesday of each month at 7:45 P. M. A new interest in missions should be manifested this winter by all the members of the society because of the sore trials of many in the field as they witness and endure in His name. The society expects to entertain Miss Mattie R. Wylie, one of our most successful missionaries from Syria, some time during the year. It is our desire that all the people may hear this noble woman as she speaks for Christ and His work.

The pastor in submitting these announcements does it with rejoicing of heart that God has permitted us to work for Him these seven years. He makes a personal appeal to you, dear member and friend, for even a fuller and better service in the future than in the past. Let us as united in the Covenant and in the bonds of brotherly service go forward looking for the blessing.—*Fall Bulletin.*

HOPKINTON, IA.—The fifteenth annual meeting of the Woman's Missionary Association of Iowa Presbytery met according to adjournment at Hopkinton, Ia., August 14, 1900, at 10 A. M. Seven societies were represented. Twenty-three delegates were present and answered to roll call with Scripture verses. The business of the convention was transacted during the morning session.

The president, Miss Maggie Cunningham, gave the opening address. Mrs. A. M. Armstrong read a paper entitled "Enthusiasm in Mission Work." The discussion, "Should the Presbyterian Society Take Up Any Special Work?" was opened by Mrs. C. D. Trumbull. The address of

welcome was given by Miss Lillie B. Joseph, followed by greetings from sister societies. The response was made by Mrs. L. M. Samson. Miss Mattie R. Wylie, our returned missionary from Syria, was introduced to the convention and given the Chautauqua salute. Mrs. J. A. Black conducted the round table. A paper, entitled "Essentials in Mission Work," was read by Mrs. C. M. Robb. This was followed by the thank offering service.

The address of the evening was given by Miss Mattie R. Wylie, of Latakia, Syria, on her work there.

The convention will work for the Southern Mission the coming year.

The total amount contributed by the societies the past year for mission purposes was \$736.30. The convention returned a hearty vote of thanks to the people of Hopkinton who had so kindly entertained us. Convention adjourned to meet at Wyman in August, 1901. Benediction by Rev. Meyer.

MISS MAY ROBB, *Rec. Sec.*

Report of the treasurer of the Woman's Missionary Association of Iowa Presbytery for the year August 17, 1899, to August 15, 1900:

RECEIPTS:	
Amount in treasury.....	\$.47
Collection in convention.....	8.14
FOR DOMESTIC MISSION:	
L. M. S. of Sharon.....	\$100.00
" Morning Sun.....	33.75
" Wyman	22.00
" Chicago	10.00
" Hopkinton	17.78
" Washington	6.50
Total	\$198.64
DISBURSEMENTS:	
Expenses of convention.....	\$ 4.17
To J. Boggs Dodds.....	4.29
" Domestic Mission.....	190.03
Total	\$198.49
Balance in treasury.....	.15
MRS. R. W. McELHINNEY, <i>Treas.</i>	

MORNING SUN, IA.—The Lord's Supper was dispensed in this congregation on the last Sabbath of August. The weather, although a little warm at times for comfort, was, on the whole, delightful. Seasonable rains cooled the atmosphere and laid the dust, so seasonable as not to interfere in the least with the attendance at the service. Large audiences were present on each of the preparatory days and on the Sabbath. There were 150 communicants, 142 of whom were members. There was an accession of four, three by certificate. The young people in this congregation who have arrived at a sufficient age have all united with the church. Sharon Congregation had its communion on the same day. The pastors arranged for the assistant in the one to preach on Sabbath evening to the congregation. Neither of these congregations uses the tokens. The memorial to Synod with reference to this subject came from these two sessions. There is no disposition to return to their use. Morning Sun is one of the strong, united, working congregations of the Church, a congregation in which the relations between pastor and people are of the most cordial character. Our brother, Dr. Trumbull, has the confidence and respect of all his members.

J. W. S.

NEW YORK.—The summer in this city is always quiet, so far as relates to Christian work. The rescue missions and many Sabbath schools continue in active operation during the whole season, but many of the churches are closed or have service only in the morning. The Third and Second Reformed Presbyterian Churches were open all summer, as usual, but the attendance, while fair, was small, compared with that of the winter, when all the members are at home.

On Wednesday, September 12, Messrs. J. J. MacKeown and J. R. Wray were or-

dained to the Eldership, and were, with Mr. Walter T. Miller, installed as Elders in the Second Congregation. The services were of more than usual interest. The addresses of Messrs. Alexander, McGuire and Greacen were peculiarly appropriate and impressive, and the hope was often voiced in prayer that God would bless His people with a quickened interest in divine things, and a more thorough devotedness to His work.

Once more has this congregation been admonished to sit loose to the world. On Monday, July 30, Mrs. Ruth F. Brown, a young woman of thirty-one years, was called away from her earthly home, leaving behind a husband and two little children to mourn their loss. Less than four months before her departure, the eldest daughter, Grace, a lovely girl of six summers, was taken, and then the mother followed, with child-like trust in the Redeemer and in great peace.

SEATTLE, WASH.—Rev. Elmer McBurney, writing from 1220 Union Street, Oakland, Cal., September 10th, says: I arrived in the United States, via Vancouver, about ten days ago, met Mrs. McBurney in Seattle, where we spent last Sabbath with Mr. McDonald and his congregation. They seem to be in fine working order and very harmonious. They were just beginning to repaint the outside of the church building and parsonage.

WHITE LAKE, N. Y.—The next meeting of New York Presbytery will be held on the third Tuesday of October (the 16th) in the White Lake, N. Y., Reformed Presbyterian Church at 2 P. M. The session to open with a sermon by the retiring Moderator, Rev. T. M. Slater. The pastor and session of White Lake were requested to arrange for a conference on the evening of the 16th.

SAMUEL McNAUGHER, *Clerk.*

MONOGRAPHS.

TEN REASONS WHY.

The Doctrine, Government and Worship of the Church Divinely Authorized and Prescribed.*

In the *Presbyterian Standard* of February 21, reference is made in a leading editorial to the position of the Associate Reformed Presbyterian Church on the subject of Psalmody. We merely ask space for a statement of our position on this subject and our reasons therefor.

The following is the article of testimony in question:

"It is the will of God that the psalms, hymns and spiritual songs contained in the Book of Psalms be sung in His worship, both public and private, nor shall any other songs be used in worship by members of the Associate Reformed Presbyterian Church."

This deliverance is based upon the following doctrine or principle, viz.: That the Doctrine, Government and Worship of the Church is Divinely authorized and prescribed by Almighty God, or, in other words, that we are required to show a plain command—let it be by positive precept, plain example or fair and legitimate inference—authorizing and prescribing both the manner and matter of our worship.

The Westminster Standards teach that the acceptable way of worshiping God has been "prescribed, instituted and appointed by Him"—and further, He is not to be worshiped "in any way not appointed in His Word."

Believing then that the Book of Psalms or Inspired Psalter has been "prescribed, instituted and appointed" by God for use in His worship, and that no such authority exists for the use of any other book;

and believing, furthermore, that "what is not commanded is forbidden," so that if no such authority exists for the use of other hymnology—that is, if other hymnology is not commanded—it is therefore forbidden, the Associate Reformed Presbyterian Church stands for the exclusive use of the Psalms in the worship of God.

We shall confine ourselves in this article solely to a statement and defense of our major premise, viz.: That "we are required to show a plain command authorizing and prescribing both the manner and matter of our worship."

This is necessary, because many holding to the Presbyterian system have lost sight of, ignored or renounced this fundamental principle. It is the hinge upon which the whole controversy turns. It is the rock bed, the blue granite, upon which the deliverance on Psalmody is based.

Now, reader, remember that this is the proposition we propose to illustrate and defend, to prove by God's Word and by the standards of the Presbyterian Church. If you part company with us on this proposition, we must part company with you in the argument.

We are required to show a plain command—let it be by positive precept, plain example or fair and legitimate inference—authorizing and prescribing both the manner and matter of our worship.

It has been the prevailing disposition of man since his first act of disobedience to depart from and set aside the commands of God, or to blend his own inventions with the appointed ordinances of heaven. Too many, in their reckless haste to court favor and gain popularity, are consulting their own feelings and the tastes of the multitudes, to the utter neglect and disregard of the principle that we must have

* Taken with permission from "Ten Reasons Why." By Rev. John T. Chalmers, D. D., Charlotte, N. C. (See editorial note)

Divine authority for all that we do in the worship of God. In order to prove and illustrate the principle advanced, we call attention—

I. To some cases recorded in the inspired records which clearly and powerfully present the necessity of adhering rigidly to the divine appointment in all that we do pertaining to God.

(1) Take the case of the construction of the tabernacle. How frequently was Moses charged to make it according to the pattern shown him in the Mount. All the priestly vestments, the various offerings and ceremonies were prescribed by God, and even Moses, in his high position, could not deviate in the slightest from the appointed plan and ritual unless God so ordered him. Everything about the tabernacle, "every knop, and flower and fringe, every bowl and branch and board, every skin and curtain and loop," had its place assigned by Divine appointment. And are we to suppose that God is less careful, less particular and less jealous about His work to-day? The law of Divine prescription applied to all the forms of worship among the Israelites, to the permanent as well as the typical and transient.

(2) Consider the case of Nadab and Abihu. These young men were stricken down for offering "strange fire" which the Lord "had not commanded." It has been suggested that these young men might have been numbered among the advanced thinkers of their day, the patrons of progress and apostles of liberty, who imagined that a dash of liberalism would greatly improve and enrich the somewhat bald ritual of Jehovah. They failed to see why one kind of fire was not as good as another. The Divine appointment of one kind was a distinction without a difference. But God saw a difference; one was commanded, the other was not; and the

penalty of their presumption was instant death. Thus was kindled upon the very threshold of Jehovah's temple a beacon "to send its lurid light athwart the centuries as a warning to all succeeding worshippers of the danger of tampering with Divine ordinances by subtracting, supplementing or supplanting them by human authority."

(3) The judgment inflicted on Uzzah furnishes a powerful evidence of God's jealous concern over all His ordinances, and of His determination that no human contrivances and measures shall be introduced into His worship with impunity. The ark was not being carried in the appointed way. God had commanded that it should be borne on the shoulders of the priests, but, instead, it was being hauled upon an ox-cart. Uzzah, prompted no doubt by a good motive, put forth his hand to steady the ark of God; but it was a violation of God's command, and Uzzah died by the ark.

(4) But one of the most touching cases on record is that of Moses, who was denied admission to the promised land because, when sent to speak to the rock and give the people water, he smote the rock, which the Lord had not commanded. There lies the promised Canaan just across the river—a land toward which Moses had journeyed for well nigh forty long and weary years, and to whose possession he had looked with many joyous anticipations and burning hopes.

There it lies; but no, he cannot enter; he must rather climb the granite steps of the great mountain altar, and there, upon its bald and rugged summit, with the rock for his couch, the sky for his covering and the cloud for his shroud, with no human friend to soothe his heart, ease his pillow or whisper peace to his departing spirit, he must submit to the sentence, "Dust thou art and unto dust shalt thou

return." Thus died Moses on Nebo's lonely summit, a witness to the just severity of God in punishing disobedience in the most eminent of His servants.

(5) Again, when Saul returned from Amalek, which he was sent to utterly destroy, and told Samuel that he had obeyed the Lord, the prophet inquired, "What meaneth this bleating of the sheep in my ears, and this lowing of the oxen which I hear?" "O!" said Saul, "we have saved the best of the sheep and oxen to sacrifice unto the Lord thy God." Was not Saul truly generous and devotional in desiring thus to honor God? But hear the stinging, heart-searching reply of Samuel: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. Because thou hast rejected the Word of the Lord, he hath also rejected thee from being King." Thus, for not obeying in full the commands of the Lord, the crown fell from the brow of Saul, the sceptre departed from his house, and the star of his glory went down in infamy.

II. Since the principle we are contending for may be characterized as the cornerstone of the Presbyterian system, the rock upon which the Church is built, and her only protection against the encroaching flood of innovation, we will show in the second place that it is clearly and explicitly taught in the standards of the Presbyterian Church, the Westminster Confession of Faith, that grand embodiment and glorious compend of the wisdom of the ages.

(a) "The acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will that He may not be worshiped according to the imaginations and devices of men; or in any way not prescribed in the Holy Scrip-

ture."—Confess. of Faith, Chap. 21, Section 1.

(b) "The duties required in the second commandment are the receiving, observing and keeping pure and entire all such religious worship and ordinances as God has instituted in His Word."

(c) The sins forbidden in the second commandment are "using and in any way approving any religious worship not instituted by God himself—corrupting the worship of God, adding to it or taking from it—and all neglect of the ordinances of God."—Lar. Cat., Ques. 108, 109.

(d) "The second commandment forbiddeth the worshiping of God by images, or in any way not appointed in His Word."—S. Cat., Ques. 51.

Note these words employed by the framers of the Confession; prescribed, appointed and instituted. Some of the proof texts will be found by referring to Deut. 4:2 and 12:32; Math. 15:9; Rev. 22:18-19.

It may not be improper to refer to the authority of some of the wisest and best men the Church has ever seen. (a) Says Bishop Hall: "It is a dangerous thing in the worship of God to decline from His own institutions." (b) M. Henry: "The way of Divine acceptance is the way of Divine appointment; God will have His work done in his own way." (c) Rev. Dr. A. A. Hodge: "God has prescribed for us how we may worship Him acceptably, and it is an offense to either neglect to worship and serve him in the way prescribed or to worship him in any way not prescribed. In no case have we, upon the ground of taste, fashion or expediency, to go beyond the clear warrant of Scripture." (d) Rev. Ashbel Green, D.D.: "We should see to it that we have a plain Scripture warrant for every religious act, duty or service that we either attempt ourselves or enjoin on others." (e) Rev. John L.

Girardeau, D.D., LL. D.: "We are, in some respects, relaxing in our adherence to the great principle that whatsoever is not explicitly commanded in the Scriptures, or cannot be deduced from them by good and necessary consequence, is forbidden—a principle which may be characterized as the corner stone of the Presbyterian system. We have professedly appropriated it as ours. In the department of doctrine it has been maintained by us, and in that of government progress has happily been made in its application. But in the department of worship there is a growing tendency to slight it, and the experience of the Church has proved that its abandonment in one sphere is sure to produce its relinquishment in others. There is imminent danger just here, and it is the solemn duty of the young men of this Synod to subject this controlling principle, for which our fathers contended unto blood, to a full and careful study, and then fearlessly to give it that thoroughgoing application which its supreme importance demands. If not, as surely as water runs down hill, so surely will our Church lapse into defection from her venerable testimonies."—Address before Synod of South Carolina, Oct. 24, 1885.

But so formidable is the argument and such an appalling aspect does it present to those who are conscious of a deviation from the divine appointment that human ingenuity has been exhausted and truth tortured and put to an open shame in order to relax its rigor and set aside its application to special cases of experience.

(1) There are those who magnify the numbers that give countenance to their cause, forgetting that in both morals and religion the Word of God is the only rule and guide, and not the sentiments of any number of fallible men. In other words, they assert that truth must lie with the majority. But is this an infallible method

of determining truth and right? How was it when Israel worshiped the golden calf? Or, in the days of Ahab, when from among the millions of Israel only seven thousand were found who had not bowed the knee to Baal? Or, when Elijah stood, single and alone, to meet the four hundred prophets of Baal? Who were right and who received the approval of heaven? How was it upon that dark and tragic day when Jerusalem and its environment rang with the maddened cry, "Away with Him! Crucify Him"? Who were right during the dark ages, the multitudes that followed the "man of sin" and worshiped the Virgin, or that little band of Christians who in the valleys of the Alps kept alive the sparks of true religion that ultimately kindled into the blaze of the Reformation? Who stand upon the safest ground at the present time, the few thousand who profess the true religion or the countless multitudes who are virtually unbelievers? No, the race is not always to the swift, the battle to the strong, nor truth with the multitude, and when assailed with such logic let us not be intimidated, or discouraged, but rather let us remember the babe in the ark of bulrushes, the stripling of Bethlehem before the giant of Gath, the little band of Gideon and the eleven fishermen of Galilee. Let us not forget these illustrious examples of Divine strength made perfect in human weakness, of the power of minorities when God is on their side, and the Saviour's precious words of promise: "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

(2) Others maintain that we live under the Gospel Dispensation, which is one of greater light and liberty, freedom and fullness than the old. It is asserted that the rigorous law regulating the worship of Jehovah under the Mosaic economy has been relaxed in the New Testament.

But what are we to understand by a man's "gospel liberty"? Is it a liberty to form his doctrinal beliefs, rules of life and religious observances, irrespective of the word and authority of Christ? Was it ever bondage to be subject to the commands of God? Liberty under the gospel does not mean a liberty or license to adopt forms and manner of worship which God has not appointed. Liberty and law are not incompatible. There can be no true liberty without law. It is little short of blasphemy to assert that it is a species of thralldom to be restricted in our worship to forms and matter prescribed by God. The freedom or liberty which men enjoy under the gospel, so far as the manner and matter of their worship is concerned, does not lie "in the abrogation of the fundamental principle that God must be worshiped according to His own prescription, but in the abolition of the many cumbersome forms, minute regulations and prescriptions which formed so large a part of the legal ceremony." In the language of the Rev. Dr. Hodge, "Christian liberty is not an absolute liberty to do as we please, but a regulated liberty to obey God. There can be no liberty which sets a man independent of the will of God." The New Testament ritual, while simpler, is no less binding than the Old. The Church is still eminently "Christ's house," so that "the intervention of any human judgment as to what shall constitute the furniture of that house is a profanation of and intermeddling with what is wholly the production of infinite wisdom."

"Furthermore, our Lord, in issuing to His apostles, just before His ascension to glory, the great commission which contemplated the evangelization of the world, imposed upon them this solemn obligation: 'Teaching them to observe all things whatsoever I have commanded you.' This

injunction of the Prophet and King of the Church involved three things: First, that the apostles, in their oral communications and in their inspired writings, were to teach all those things which Christ commanded; secondly, that they were to teach nothing but what Christ commanded; and, thirdly, the Church to be organized by them was to obey their teaching, originated and enforced by the authority of Christ, and to introduce nothing into her doctrine, polity and worship which was not either expressly or impliedly warranted by the command of Christ as reflected by apostolic inculcation and example. This left the Church no discretion in regard to these elements of doctrine, government and worship. She is absolutely bound by Christ's commands, enounced originally by the lips of the apostles, and now permanently recorded in His inspired Word. She is obliged to do all that He has commanded; she is forbidden to do anything which He has not commanded. She can construct no new doctrine, institute no new element of government, and decree no new rites and ceremonies—introduce no new mode of worship."—Rev. John L. Girardeau, D.D., LL. D.

(3) There are yet others who claim that there are many things which, while not directly commanded, are not expressly forbidden, and hence are to be tolerated or permitted. But the very principle in question implies a prohibition of all that is not commanded in the Scriptures by positive precept, plain example, or fair and legitimate inference. Admit for a moment the principle which demands a direct prohibition, and see what follows. Why, you have opened a wide door through which the incense, the crosses and crucifixes, the bowings and candles, the seven sacraments and other scarlet trappings of Rome can enter. Where is power to exclude them? Can you prove a direct prohibition? The

fire which Nadab and Abihu offered was not forbidden in so many words; but the absence of a direct command proved to be a sufficient prohibition to warrant God in punishing the innovation with instant death. And is not Jeroboam censured for appointing a feast for Israel on the 15th day of the eighth month, instead of the seventh? (I. Kings xii:33.) He might have replied that God had not forbidden the eighth month, and that therefore it was allowable; but the inspired writer nevertheless censures him for devising in his own heart a time not appointed by God.

Moreover, when the testimonies of the Church expressly state that the acceptable way of worshiping the true God is appointed, instituted and prescribed by Himself, is that not sufficient to require of all a plain command authorizing the act of worship? But the language of the Confession of Faith leaves no room for doubt or cavil: "The second commandment forbiddeth the worshiping of God in any way not appointed in His Word."

If Jehovah has given to His Church a complete rule of faith and worship, does it not follow that the addition of anything not expressly appointed is not only a daring invasion of the Divine prerogative, but a reflection upon Divine wisdom and offensive to Him who has said: "My glory will I not give to another"?

III. But leaving these objections, let us pass to the consideration of a third argument enforcing the duty of conformity to the Divine command in the worship of God, viz.: The propriety of God's appointing and directing all the parts of His worship. If God is to be worshiped in some manner, it would be unpardonable presumption for any one to deny that God has the ability to prescribe forms of worship more suitable to His dignity and our condition than any in the power of man to devise. This consideration applies with

special emphasis to that part of worship denominated praise, whose main design is to declare and magnify the excellencies of the Divine character, and to give expression to every variety of devotional feeling which a contemplation of those perfections is designed to call forth. It is manifest to every judicious mind that there must be a perfect knowledge of God, of His nature and character. Without such an exhaustive knowledge, how can any creature frame a perfect and adequate system of worship? And does any created being possess this knowledge? "Who can utter the mighty acts of God, or show forth all His praise?" "What man knoweth the things of a man, save the spirit of man that is in him? Even so the things of God knoweth no man, but the spirit of God." And who art thou, O vain man, who presumest to come into Jehovah's awful presence and to make known to Him that which is beyond the capacity of strongest angel and tallest seraph? How sadly true that "Fools rush in where angels fear to tread!"

IV. A fourth consideration, favoring a rigid adherence to the divine command, is the evils which result from a departure from this fundamental principle.

(1) And first, we find that whenever there is a departure from the principle we are advocating, very soon that which we first regarded as the obligatory becomes the optional, while that which was at first claimed to be merely permissive comes to be regarded as prescribed. Whenever any institution of Divine authorship comes to be regarded as merely optional, that institution will be either entirely disregarded, or by a natural process will come in the course of time to be recognized as the obligatory. For illustration, we know that a few decades ago the law authorizing the exclusive use of the Psalms was recognized by all the branches

of the Presbyterian Church; but after a time a permissive warrant was supposed to be found for the use of hymns of human composition. The use of the inspired hymns of the Bible was not sinful or to be prohibited, but hymns of human composition might be used; and what has been the result? Why, the hymns of Divine prescription have been practically set aside. They are now regarded as merely allowable or permissible, while hymns of human composition occupy a place of as high or even higher authority.

The mingling of the optional or permissive with the prescribed and obligatory has resulted in the exclusion of the latter from the high position which it is entitled to occupy in accordance with the design and appointment of the King and Head of the Church. That which was at one time regarded as the prescribed and obligatory has been made almost utterly void—has barely the force of an optional warrant—while that which was at first claimed as only permissive or allowable is practically regarded by many as the prescribed and obligatory.

(2) Again, whenever the Divine and the human are placed upon the same level, whenever the Scriptures are supplemented by human inventions, more deference will be shown to the human than to the Divine—the human will be exalted at the sacrifice of the Divine.

That the admission of human devices in the worship of God is apt to result in the setting aside of the positive enactments of God is taught by our Lord when He said to the Scribes and Pharisees: "Thus have ye made the commandment of God of none effect by your tradition," and "full well ye reject the commandment of God, that ye may keep your own tradition." The Jews of old were far more tenacious of their own inventions, of traditionary dreams, than of God's revealed code of duty.

No fact is more universal and unquestionable than that churches, which have most of the human in their worship and government, observe more carefully and rigidly, and defend with greater zeal, the rites and ceremonies of man's invention than they do the plainest ordinances of the written Word.

In the time of the Stuarts the Puritans were persecuted—were fined and imprisoned—for not obeying the canons and rubrics, the foolish rules and regulations of foolish men, while open disobedience to the commands of God, such as intemperance and profanity among the clergy, was not even rebuked, much less punished. None will deny that the recognition of "saints' days" and other "holy days" additional to the Sabbath has interfered with and resulted in a diminution of a proper observance and sanctification of the Sabbath. Those churches having most of these "holy days" have always been characteristically lax in the observance of that one day which God has set apart for Himself. And we have just adverted to the historical fact that the introduction of hymns of human composition has resulted in the practical exclusion of those of Divine inspiration.

A little while ago a friend observed that in attending service at five of the churches and the Y. M. C. A. in Charlotte, he had heard sung one hundred and thirty-six hymns and not one Psalm. In the practice of these at least, human songs are to God's songs as one hundred and thirty-six are to nothing.

Admitting for the moment that we have the same and equal authority for the use of Divine and human songs in the worship of God, it will not be denied that more deference is shown to the latter. The human has been exalted at the sacrifice of the Divine. Men's songs are preferred to God's songs. Are not the grand and glori-

ous Psalms, hymns and spiritual songs of God-given origin and prescription practically excluded from the worship of Jehovah in many places, while hymns from divers and even doubtful sources are used in their place? Thus our view of the law of worship is further vindicated by the result that logically and inevitably flows from a departure therefrom, viz.: That whenever the Divine and the human are placed upon the same level, the human will be preferred and exalted to the disparagement or utter disregard of the Divine.

(3) Another consequence to be deplored which has in no small degree resulted from a disregard and neglect of the great principle in question is the divided state of the Christian Church. There are Universalists and Papists, Unitarians and Armenians, Baptists and Episcopalians, Lutherans and Calvinists, Mormons and Moravians, Adventists and Swedenborgians—and others, each claiming to be the Church of Christ.

And if you could listen to the songs of praise which to-day are offered to God as acceptable worship, it would be the confusion of Babel. You would hear almost everything offered to God as a pleasing service, from “blank Arminianism to cold, heartless Deism.” And can they all be equally right and equally acceptable to God? They all claim that the Church has a right to direct her worship, but here we find a hundred different sects, each claiming to be the true Church and nearest right. Has Jehovah given laws and regulations so multiform and antagonistic?

We forget that truth is a “glorious organism, from which nothing can be abstracted, and to which nothing heterogeneous can be added, without detriment to the beauty and power of the whole”; we forget that the Church as organized by Jesus Christ has “one Lord, one Faith, one Baptism,” that Christ has given but one

system of government, but one code of laws, but one form of acceptable worship, and that those only are nearest right who are nearest the pattern shown us in the Mount. It is not only unreasonable, but the climax of absurdity, to suppose that Christ would have given laws to His Church so vastly different and justly antagonistic, laws that have kindled in His temple a flame that consumes the bonds of peace and love, laws that provoke the “rage of theologians” and mar the beauty and symmetry of His body, laws that invade the sacred precincts of domestic life and set the father against the son, the daughter against the mother, and the husband against the wife.

No, no; such a thought is revolting. God has given no such laws to His Church; and had the Christian Church always adhered to the Divine command; had no human hand ever meddled nor human wisdom interfered; had no innovations of man’s contrivance been smuggled into the Church under the specious plea of liberty, gospel liberty, the worship of the Church to-day would have been as harmonious and heavenly as that of pure and sinless spirits around the throne. These principles constitute the only permanent basis of union among all denominations—the only ground where warring parties may meet in concord, ungird their armor, forget their animosities, and with one voice and one heart unite in the worship of the great Jehovah.

Candor compels us to admit that there is a tendency toward relaxation in our adherence to the great principle that whatsoever is not commanded in the Word of God is forbidden. Some manifest a disposition to disparage the precise forms enjoined by God, or, while applying the principle in the department of doctrine, they slight it in the department of government and worship.

But so intimate is the connection between the doctrine, government and worship of the Church, that whatsoever affects the integrity and purity of any one of them will produce a corresponding modification of the others. And the history of the Church has proved that the abandonment of the principle of adherence to the Divine command in one sphere is sure to produce its relinquishment in others. We are aware that indifference to the prescription of Jehovah is regarded by many as a mark of exemption from besotting prejudice, and as evincing a wider liberality of mind and broader Christian charity. But let us not be deceived. If we believe that our doctrinal beliefs, forms of government and mode and matter of worship are agreeable to and founded upon the Word of God, let us stand by them like men and obey them to the letter.

We have received from our fathers a Scriptural organization whose shining distinction is its steadfast adherence to the revealed will of God as the exclusive standard of Faith and Duty, apart from which there is nothing valuable in religious belief or lawful in religious practice. The battles of Presbyterianism in its purest form have been fought and won under the banner on which was written, "Hold fast the form of sound words; contend earnestly for the faith once delivered to the saints." Some of her sons have been content to suffer reproach on account of the tenacity with which they have clung to the "thus it is written." And when we hear the cries of those who claim to be in the ranks of advancing thought, to relax the bands of our authority; or of those who, in the name of modern liberalism, have presumed to remodel the sanctuary of God, let us not forget that these truths have stood the test of ages—yea, have survived the assaults of men who

were giants taller and mightier than any one we have now to meet.

Let us not forget the baptismal fires of martyrdom through which these grand old truths have passed, and passed unscathed, because there was with them one like unto the Son of God. Let us not forget the heroic struggles which our fathers endured when witnessing for the truth which the Holy Ghost had impressed upon their saintly lives. To-day the testimony of these witnesses is sounding in our ears; yea, a voice speaks to us in trumpet tones from valleys whitened with the bones of saints from the tombs of martyrs and hillocks red with blood; a voice that reminds us of our lineage, that rebukes our cowardice and bids us repeat the same witness.

JOHN T. CHALMERS.

HIDDEN VICTORY.

If the recent South African tragedy of Spion Kop had been enacted three thousand years ago in Canaan by the warriors of Ephraim it would probably have found a place in the Book of Judges or Samuel, and would have been a fertile theme for the preacher. The story is so fresh in memory, and has been so graphically told, that we need not linger over that terrible scene of carnage—the wrecks of human limbs and lives that covered the summits and slopes on which fell the fiery hail of shells and bullets. We here note merely one of the saddest aspects of the tragedy. We retreated from the field when we had actually won the victory, and we knew it not. It is of hidden victory we wish to speak—conquests undreamed of by hearts oppressed by the strain and agony of conflict, veiled to eyes blinded by the smoke of battle and sickened by the spectacle of the "garments rolled in blood."

I. It is an *old life story*. The real saint of God must be a militant saint. God's true servants are warriors. Some

of the greatest and most helpful passages of the New Testament are those which exhibit this aspect of Christian service. We are to put on the whole armor of God and endure hardship as a good soldier. The Salvation Army was guided by a sure instinct when it donned the names and titles of warfare. We have all to fight the good fight of faith, and God knows that the warfare to some of us both at home and abroad has been almost as stern and tragic as Spion Kop itself. No apology is needed for going to a recent battlefield for an instructive parable.

II. *The individual fighter sees little of what he is doing.* There is the crack of his rifle or the burst of a distant shell in the midst of rocks a mile or so away, in which not a solitary living shape is visible. How much of our spiritual warfare seems to our oppressed hearts blind, purposeless and fruitless? James Gilmour praying, suffering and striving for years amid the solitudes of Mongolia and a people who showed no response; waiting for a dawn which he scarcely saw. This is but one illustration out of many that might be quoted from Mr. Lovett's instructive pages of the long "night of toil" which harbingered the golden day. And yet the victory was nearer than the early soldiers of the Cross in South Africa, in the South Seas and in China ever dared to dream as possible. Many years of subsequent experience and the gathering of the spoil by the successors of those who had fallen in the earlier stages of the fray have clearly shown that those veterans had been actually victorious beyond their utmost hopes.

III. The lessons of Hidden Victory are a *warning against fatal despondency.* Our lack of vision and of faith in times of crisis and trial are sore temptations to relinquish the struggle. This is a constant menace to the tired fighter, and especially to the young, unseasoned warrior. The

young preacher who sees no results, and hears no commendations of his most ardent efforts—no response to his most impassioned appeals; the Sabbath-school teacher whose class continues week by week listless and inattentive—write themselves down failures. Yet the Divine verdict is far different. Elijah's cry, "It is enough; now, O Lord, take away my life"; the desponding outlook of the seer of Edom, "Morning cometh, but also night," are but echoes of the constant self-disparagement of the wearied fighter to whom victory is veiled.

But the eyes of God, to whom all realities are disclosed, behold in the hour of our anguish and darkness the conquest close at hand, to which we poor sons of earth and time are blind. Indeed, all the victories of Christ's faithful followers are assured in the promise of Him who said: "Be of good cheer; I have overcome the world." Was not the great glory of the crucified Son of Man won at the moment of the darkest eclipse to His mind and heart? Yet it was the great turning point in the vast Divine drama of humanity. The hour when He cried in the darkness of His soul's anguish: "My God, why hast Thou forsaken Me?" was the hour when the veil of the Temple was rent and the High Priest of our Humanity entered into the Heavenly Holy of Holies conqueror over Sin and Death.

IV. *God only knows what true victory is.* What we esteem victory often turns out to be a poor travesty of conquest—the world's noisy applause. But the eyes of God look beyond the external act and the temporary issue, to the inward motive, and the only conquests He approves are the moral victories of spiritual manhood. The only values in the heavenly currency are those of character. Even our brief span of life reveals this truth. How differently many a young, ardent, yet despondent,

fighter in the highways of life would bear himself in the prolonged strain of endeavor if he only knew the verdict of his own maturer experience and clearer judgment in the years that yet await him! I gather a pathetic example from the life of the late illustrious English painter, Sir John Millais. On one occasion, in the closing years of his life, he went to see the exhibition of his own collected works at the Grosvenor Gallery. Sir Noel Paton tells us: "After looking round him for a little while, the sense of the superiority of the earlier works—carried out under many grave difficulties, and when all the world seemed against him—over those done when in affluence and with the world at his feet, became so oppressive that he felt he must choke if he remained." So the real victories of Millais, like those of many another, were achieved long before he knew them. When the world hailed him victor his best work had long been done, and the laurels were fading on his brow.

V. We need to have the open vision of prayerful faith, that we may see our work somewhat as the angels see it from their high abode in heaven, in the diviner, clearer air, untrammled by our narrow horizons.

And we also need a great seer-poet—a Christian Tyrtæus—for our spiritual warfare in the coming century. Oh, for such a minstrel that will sing to us in the burden and heat of our day! The depressing aspects of our service, the intellectual battles of philosophy and criticism, the worldliness and the chill indifference, engross our attention unduly. And yet "all things are ours." Let us close our ranks, then, keeping our eyes fixed on the great leader, "the perfecter of our faith"; and as we step forward, let us sing together with martial ardor these new battle songs of Zion, with our weapons in our hands; no faltering, no turning back.—*Owen C.*

Whitehouse in the Chronicle of the London Missionary Society.

LORD SALISBURY ON FOREIGN MISSIONS.

At the bi-centenary meeting of the Society for the Propagation of the Gospel in Foreign Parts, the Marquis of Salisbury delivered a remarkable address. He spoke of the relations of the missionaries to the Governments of the countries in which they labored. "I believe," he said, "that over the vast area of the British Empire the mass of those who draw their origin and receive their teaching from these shores are no unworthy members of the religious bodies to which they belong. Yet we must recognize the difficulties which it is not in our power to avoid placing in the path of missionary societies. The difficulties result not so much from any lack on our part of desire to assist them, but because our very assistance carries with it certain drawbacks.

"We are startled when we read the history of vast and sudden conversions in old time, and of the tremendous moral and spiritual power that seemed to sweep over a race and over a country in obedience to the preaching of the early missionaries of Christianity; and we wonder whether it will ever be that phenomena of that striking character will take place in our own time. But we must recognize that the position is entirely different. In the Church of old time, evangelists went forth to their work, exposed themselves to fearful dangers, suffered all the terrors that the world could inflict in support of the doctrine which they preached and the morality which they practiced. There was no doubt at the same time a corrupt society calling itself by their name; but as your President has pointed out to you, means of communication were not active as they are now, and things might go on

without attracting the attention of those who listened to their teaching or diminishing the value of their work. Now things are considerably altered, and that very increase in the means of communication—that very augmentation of the power of opinion to affect opinion, and of man to affect man, by the great conquests that we have achieved in the material domain—those very conquests, while undoubtedly they are, as the Archbishop said, an invitation from Providence to take advantage of the means of spreading the gospel, are also a means by which the lives of many and the acts of many, which are not wholly consistent with the ideal which is preached in the pulpit or read in the Holy Book, are brought home to the knowledge of the vast nation which we seek to address. That is one of the great difficulties with which we have to contend, and that is one reason why this Society and all missionary societies appeal with undoubted force and with a right to have their appeal considered—that as our civilization in its measure tends to hamper missionary efforts, so in its nobler manifestations, and its more powerful efforts, that civilization, represented by our assistance, shall push forward to its ultimate victory the cause to which you are devoted. But that is not the point on which it seems to me the great difficulty of our time arises. If an evangelist or an apostle, a Boniface or a Columba, preached in the Middle Ages, he faced the difficulties, he underwent the martyrdom, he braved the torments to which he was exposed; and the whole of the great moral and spiritual influence of his self-devotion acted without hindrance upon the people whom he addressed.

“But now if a Boniface or a Columba is exposed to these martyrdoms the result is an appeal to the Consul and the mission of the gunboat, and unfortunately though

that cannot be helped, though it is a blame to nobody, though it is far indeed from being a blame to our devoted missionaries, though I cannot admit that it is a blame to the secular Government by whom their fate is avenged, still it does diminish the purely spiritual aspect and action of Christian teaching. It does give to men the opportunity and temptation of attaching a different meaning to that teaching, and to suspect it of objects which are far indeed away from the thoughts of those who urge it. They have a proverb in the East—‘First the Missionary, then the Consul, and then the General.’ And that, as a matter of fact, has too often been the case. That is to say, it is true, and it could hardly be avoided, that those nations which are the most active in their missionary work are also marked by a constant extension of their frontiers. This cannot be avoided. You must accept it. But do not hide from yourselves that it is a great hindrance to your work, and that while secular results of this character follow from the results of Christian teaching, a Christian faith does not shine upon the people of the world with the unblemished splendor with which it shone in olden time.” * * *

“It ought to be as easy to get men as money. To raise a million shillings for the soldiers or a million sovereigns for the Church is a thing not only attempted, but in a fair way toward achievement; why not a million men and women full of the Holy Ghost and power? We have seen in South Africa what a big army this tight little island can produce; some day we shall also see what a mighty force of workers our Christian churches can supply. The thing is in a nutshell. Quite the number wanted and more are the unemployed of our religious communities. People who profess and call themselves Christians, regular in the pew, givers of gifts, but doers of nothing, not definitely unwilling to work,

but utterly without a call or purpose before them, like candles of excellent pattern and quality, without a sconce or candlestick, and unlighted still. If some great missionary revival came, if throughout the land the fiery cross of Christ's command and call came, if God woke the sleepers and touched the dead, quiet hands with life and energy, this great multitude would rise and go forth, and the world would be won for Jesus."—*The Illustrated Missionary News*.

THE KINDLING OF CHURCH LOVE.

It ought never be forgotten that church membership imposes obligation. The Master says: "Go work to-day in my vineyard." He places one, two, five or ten talents in the hand of every one, and says: "Occupy; employ this well until I come." The range of activity is so wide that every one can find something to do, and it is wonderful how the doing of something elicits interest and kindles church love. When people are not active in church work they are easily disappointed, irritated, or turned from their Christian profession.

A minister was seated in his study one Saturday afternoon finishing his sermon for Sabbath, when a caller came in, a man who was an irregular attendant at the church services, and said: "Pastor, I have come to ask you to take my name off the church book. I don't want to belong to the church any more. It seems to me our church is such a cold place, and I don't know many of the members, and for other reasons I want to be out of the church."

The minister replied: "I am very busy to-day, and have not time to talk the matter over with you, but before you leave the church I want to ask a favor from you. I must leave the city Monday morning and will not return for two weeks. There is a

poor family over on H Street which I am very anxious about, and I want to know whether you will be kind enough to look after them during my absence." The man said: "I never did such a thing, but if it will be any accommodation to you, pastor, I will try and look them up."

Monday afternoon he climbed up three flights of stairs, on H Street, and upon knocking at the door he heard a faint voice say: "Come in." He walked in upon the bare floor and found two occupants, the one a little girl with hollow, famished cheeks and red eyes, and the other the child's mother, lying on a poorly furnished bed, burning up with fever. The little one said that she had not been able to get a bite for either of them all that day. The man stood in the middle of the room an instant, turned quickly, went to the nearest grocery, filled a basket with provisions and delicacies, sent it at once to the room he had left, and then sent for a physician. He repeated his visits daily, and one day was moved to tears as he overheard the little girl say: "Mamma, this good man that God sent is just like the Saviour, for you told me that Jesus healed people and fed them when they were hungry."

The moment the man heard of his pastor's return he went direct to his house, and meeting him in the doorway, said: "Pastor, I do not want my name off of the church books, and I want you to forgive me for ever asking you to take it off, even as I believe God has forgiven me. These two weeks have been the happiest of my life. And I do not believe that you will know the congregation, the people have changed so greatly during your absence. They have all gotten so kind and so cordial, and it seems to me that we have now the best church in the world."—*Herald and Presbyter*.

EDITORIAL NOTES.

—The publication of *OLIVE TREES* will probably be discontinued with the December number. This announcement is made with great reluctance, but for reasons largely personal no other course seems open. The prospect of no longer having an opportunity of speaking for the Foreign Missions, through the medium of a journal under our own control, is depressing, especially at this critical hour in the history of missionary work, when every one interested in the progress of the gospel desires to be in a position to emphasize the claims of Christ. The only satisfaction comes from a review of what has been done. For fourteen years, time, energy and money have been cheerfully expended in keeping missionary facts before the churches, and urging to greater activity in evangelistic work; and the outlay of strength and means has not been without encouraging results. We can only hope that some one else better fitted for the service will take up the work where we have laid it down, and carry it on, till the Reformed Presbyterian Church is seen where it ought to be seen and where loyalty to its testimony demands it should be seen—in the front ranks of the missionary army.

—All subscribers are requested to examine the dates on the wrappers of their papers. Those in arrears will please remit without any further notice. So strong is our disinclination to send out a formal demand for money due us that we shall continue to rely in this matter on the integrity of our readers. We are unwilling to believe that any one who has ordered *OLIVE TREES*, knowing it to be a missionary periodical, consecrated to the service of the Redeemer, will fail to implement his engagement. Those, on the other hand, who, in the face of repeated in-

structions to the contrary, have subscribed for more than one year in advance shall not lose their money. It shall be returned to them.

—At a special meeting of the Board of Foreign Missions, Monday, Sept. 3, many matters connected with the foreign missionary operations of the Church came under discussion.

The informal acceptance of Dr. S. A. S. Metheny's resignation in July was approved and confirmed.

A letter was read from Rev. Elmer McBurney, dated June 15, in which he tendered his resignation as missionary to China and asked to be promptly relieved from further service. The reason assigned for resigning at this time is the continued ill-health of Mrs. McBurney, and uncertainty as to her being able to return to the field for years. "It is," he writes, "with deep regret that I feel forced to take this step. My relations with the Board and with the missionaries in South China, particularly Mr. and Mrs. Robb, have been most pleasant, and the ties, which have been formed in Tak Hing, cannot be lightly severed. But the step is taken only after careful and prayerful consideration, and a prayer that the Master, whose work it is, will guide us and prepare us for what He would have us to do." Another letter, dated July 30, extracts from which will be found on page 299, informed the Board that he had decided to return to America on the S. S. *Empress*, which was due in Vancouver, August 29. After some consideration the resignation was accepted.

A very interesting letter from Rev. A. I. Robb to Mr. Walter T. Miller, written in August, was also read, in which he expressed a strong desire to be allowed to

remain in Japan for a time, that he might be able to go back to Tak Hing as soon as the way would open. The Corresponding Secretary was instructed to reply, uniting with him in the hope that all existing obstacles to Christian work in China would soon be removed, and leaving the whole question of his future movements to his own discretion.

The following Resolution was then placed on the minutes: "Resolved, that we take occasion to express our deep gratitude to God for the protection vouchsafed to our missionaries, and to many missionaries of sister Churches, during the recent troubles in China; for the faith and fortitude of those who have been called to suffer for the sake of Christ; and for whatever in the present prospects affords hope, which we devoutly pray may be realized, for the early restoration of peace and for the opening of a wider door for the work of the gospel."

—At noon on Saturday, Sept. 1, Rev. J. Boggs Dodds, missionary to Syria, left New York, with Mrs. Dodds and three children, by the Steamer *Furnessia* for Glasgow. The length of their visit to Scotland will be largely determined by the lifting of the quarantine on the Syrian coast. A hearty welcome awaits them in Suadia.

—In August *OLIVE TREES* received from the Sabbath School of Second Reformed Presbyterian Congregation, Boston, Mass., through Mr. James H. Douthart, Treasurer, twenty-five dollars, an installment of the fifty dollars pledged for the support of a native teacher in Syria.

—In acknowledging the receipt of a remittance, through *OLIVE TREES*, for the India Famine Relief Fund, the Treasurer of the Presbyterian Board of Foreign Missions, Mr. Chas. W. Hand, writes: "We have already sent to the field about \$90,000, and the missionaries report that it has been a great help to them in getting

close to the hearts of the people. In one of our compounds alone 1,000 people have been fed daily."

—Last spring, when Mrs. H. H. George was in the Southern States, she wrote us that on a certain Sabbath she had listened with great pleasure to an excellent discourse on the use of the Psalms in worship, by Rev. J. T. Chalmers, D.D., pastor of the First Associate Reformed Church in Charlotte, N. C. The next day we wrote to Dr. Chalmers, asking for a copy of the sermon for publication in *OLIVE TREES*, and this was his reply:

"Dear Brother Sommerville: The sermon you refer to was from a few notes and extempore. Its basis was Part I. of a pamphlet I send you—"Ten Reasons Why"—with incidents and illustrations thrown in. Sorry I have not time to write it out for you. You may use any or all of my little book. Yours, fraternally,

"Jno. T. Chalmers."

"Ten Reasons Why" is one of the most complete arguments we have ever read on this question. It is written in a vigorous and attractive style, the illustrations effective and the reasoning conclusive. We urge our readers to study this argument, as it is reprinted on page 305, especially the young people of the Reformed Presbyterian Church, that, in this age of innovations in worship, unsettled creeds or no convictions, they may be established in their professed beliefs and at the same time be able to give to any one who asks them, or laughs at them, a reason for their position on this subject.

Any one who wishes to have the argument in compact form should write to the author, Charlotte, N. C., and he will mail a single copy for 10 cents, ten copies for 50 cents and twenty-five copies for \$1.

—In the spring of 1898 a young man named Khalil Naaman came to America from Cyprus. He had been a long time in

the school at Mersina, Asia Minor, where he was carefully instructed in the fundamental truths of the Christian religion and in the distinctive principles of the Reformed Presbyterian Church. And he has not forgotten what he learned from the late Dr. David Metheny.

Reaching New York during the excitement of the Spanish-American war, and unable to find remunerative employment at once, he enlisted during the summer in the United States Army, and was sent with his regiment first to Kentucky, then to Mexico, and soon afterwards to the Philippine Islands. But wherever he went, he was loyal to Christ and the Church. Though he does not understand the English language very well, he knows his Saviour. His first contribution to the Mission El-Eman was two dollars, and in a few months there came five dollars more. In August the Superintendent received a letter from him, dated Negross, Isabella, P. I., June 15, 1900, covering ten dollars and opening with these words: "Dear Sir—You would surprised from unhearing about me long time ago. Of last January i intended to write unto you sending my tithes which from the last year for some reason i could had no chance mail it to you. Now i will be glad to hear from you when you receive that \$10 dollar, with some declaration concerning our churches, as i understand the missionary in Turkey they are in great trouble."

Wherever Khalil goes, the thing in which he takes the deepest interest is the condition of the Church and the religious life of the people. His description of what he saw at Honolulu, Hawaii, on the way to Manila, begins thus: "There is many christian churches i saw a Japanese church with their language books and they own pastor i held one night service with them." Speaking of his own experience in the army, he writes: "I am

here in a good health thank God! Our fighting it was easy did not get for us much trouble to surrounded the most of the inserroctors but anyhow is no rest in this world." Further on he writes: "If it possible to you i beg thee send me about 50 or more English books of the first reader for the children and tell me how much cost because i can teach English while i am in the army i will pay the price of the books when I came back to the States. With regards to the all brotheren espicalaly of the Arabic Church."

These extracts are made from his letter because of the Christian spirit they breathe. Khalil Naaman is an example to many young men in America, born of Christian parents and claiming to be followers of Christ. He fears God. He realizes the obligations implied in a religious profession. And he is not ashamed to speak for Christ in any company.

If he is spared to return to the United States, the Mission El-Eman will gladly welcome one who has borne himself so loyally in very trying circumstances during his absence.

—The Fleming H. Revell Company, New York, Chicago and Toronto, have sent us a booklet on "The Situation in China." It is from the pen of Mr. Robert E. Speer, who writes from the view-point of Foreign Missions and with unshaken confidence in the ultimate triumph of Christianity over every opposing force. As a "record of cause and effect," it deserves a wide circulation, and we cordially commend it to our readers who are naturally interested in the present "situation in China" as a good thirty cents worth of information on the subject, presented in a popular style.

The same firm has sent us "Lessons from the Life and Death of D. L. Moody," by Rev. R. A. Torrey, Superintendent of the Bible Institute, Chicago.

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